A Servant of GOD *dismissed from* LABOUR *to* REST.

A

Funeral SERMON,

PREACHED

At the INTERMENT of his late EXCELLENCY

JONATHAN BELCHER, Esq;

GOVERNOR of his Majesty's Province

Of *NEW-JERSEY*, &c. &c.

Who departed this LIFE at ELIZABETH-TOWN,

August 31, 1757.

AGED, 76.

BY THE LATE REVEREND

Mr. AARON BURR, *A. M.*

President of the College of *New-Jersey*.

DAVID, After he had served his own Generation by the Will of God, fell on Sleep, and was laid unto his Fathers, *Acts* xiii. 36.
—By it, he being dead, yet speaketh, *Heb.* xi. 4.

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BRITISH

To the Honourable

Mrs. *Mary Louisa Emelia Belcher*,

Relict of his late EXCELLENCY

Jonathan Belcher, Esq;

Governor of the Province of *New-Jersey*, &

MADAM,

AS the following Discourse was delivered at your D
sire, and is now at your Request, made public,
one far inferior to its Author, it justly claims a Right
your Patronage. I therefore beg Leave to present it
you, in this disadvantageous Form of a posthumous Pie
hoping the Perusal may afford you an Entertainment n
unsuitable to your present afflicted Circumstances. M
sacred Character forbids, as I think my natural Temp
disdains, the Meanness of descending to fulsome Strains
Flattery: but such I am confident it will not be judg
by any who have been so happy as to be at all acquaint
with the Merits of your Character, for me to say, that
must be no small Satisfaction to you now, to reflect, wi
what conjugal Tenderness and assiduous Care, you hav
for Years past, attended that dignified and excellent Perso
whose Virtues are illustrated, and whose Death is lamen
ed, and improved in the following Sheets.—As that patie
Watchfulness, with which you endeavoured to mitigate h
various Maladies, and to relieve him under extream Weak
ness, and the growing Infirmities of advanced Age, hat
justly been the Admiration of all Observers; so, I doul

n- ct,

not, it yields you ſolid Satisfaction upon the Review, that you have denied yourſelf ſo many of the faſhionable Amuſements, which Perſons of your Rank commonly think they may, with Innocence indulge, for the Sake of ſuppo ting a Life of ſo much Worth, and of ſuch particular Importance to this Province. Next to the bleſſed GOD, unto you, *Madam*, our Thanks are due, that we have enjoyed our moſt worthy Governor ſo long. You have indeed been a diſtinguiſhed Bleſſing and Ornament to his Family, the Affairs of which you have conducted with admirable Prudence and Occonomy. But the Largeneſs of your Heart, hath prompted you to a more diffuſive Benevolence,—a Benevolence, extending its Regards to all around you. This engages me to expreſs the Sentiments of a grateful People, in acknowledging the hearty Concern you have always appeared to have, for the beſt Intereſts of thoſe who had the Felicity to be governed by your much honoured Husband. The Sick and the Diſtreſſed, whom you have, with an unparrelled, but yet graceful Condeſcenſion, both viſited and kindly miniſtred unto, will, I am perſuaded, long retain a pleaſing and thankful Senſe of your truly Chriſtian Compaſſion; and now, when you are about to remove to diſtant Parts, unite with Multitudes of others, who have beheld that amiable Aſſemblage of Vertues that adorn your Life, in ſincereſt Wiſhes that indulgent Heaven would take you under its continued Protection; favour your declining Days, with ſuch Supports from Religion, and a Proſpect of Futurity, as are far ſuperior to any Thing which can be expected from a vaniſhing World;—and finally, grant you a peaceful Diſmiſſion from the Sorrows of this Life, to the Manſions of the Bleſſed. Which alſo is the Prayer of,

MADAM, *With the Utmoſt Reſpect,*

Your Moſt Obedient,

Newark-Mountains, *And Very Humble Servant*

10th Octo. 1757. CALEB SMITH.

THE PREFACE.

IT would be great Injuſtice to the Public, as well as an Injury to the Memory of the worthy and amiable Author of the enſuing Diſcourſe, not to inform the World, of the Diſadvantages and unuſual Circumſtances which attended both its Compoſition and Delivery, and likewiſe the Manner in which all-wiſe Heaven hath made it neceſſary it ſhould be ſent abroad, if publiſhed at all. With this View, it may not be improper, or unacceptable to thoſe Readers who had the Happineſs of Preſident BURR's Acquaintance, for me to go a little back, and give a ſhort hiſtorical Sketch of that ſurprizing Activity with which he cloſed a moſt uſeful Life. Being in a low State of Health, he travelled a long Journey to Stockbridge, upon a Viſit to his Father-in-Law, the Revd. Mr. EDWARDS*, which, tho' then a hot ſultry Seaſon, he diſpatched in a few Days. Soon after his Return home, he came back to Elizabeth-Town, to wait upon the General-Aſſembly then ſitting, to requeſt, I am told, that the Students of the College might be exempted from an Attendance upon military Exerciſes, which ſome Officers of the Country Militia were about to oblige them to. With how much Honour, or with what friendly Regard to the Reputation and Intereſt of Learning, this and ſome other Embarraſſments of a different Kind, have been thrown in the Way of

* This Gentleman is choſen his Succeſſor, in the Preſidentſhip of the College.

of that flouriſhing Society, I ſhall not take upon me to decide; but leave the World to judge. This happened upon the 19th *of* Auguſt: *On the* 21ſt *of the ſame Month, this pious and good Man, came to mourn with an unworthy Friend, upon one of the moſt moving, heart-affecting Inſtances of Mortality. On this ſorrowful Occaſion, he preached extempore (having had no Time for Preparation) an excellent Sermon from theſe Words,* Willing rather to be abſent from the Body, and to be preſent with the Lord. *He then complained of being much indiſpoſed; however, returned to* Prince-Town, *and within about a Week, rode another Journey to* Philadelphia, *to take Care of ſome Concerns of the College, upon the Welfare of which, he was ever intent. While he was on the Way, his Diſorder ſeemed to put on the Form of a ſlight intermitting Fever; but according to his uſual Engagedneſs, in preſſing thro' Difficulties which to others would appear inſuperable, he came home, and immediately was notified of the Death of Governor* BELCHER, *and that it was expected he would improve the Solemnity of his Excellency's Interment, and do Honour to his Memory, by a* Funeral-Sermon. *This, amidſt all his Weakneſs and Fatigue, he determined to undertake, contrary to the earneſt Solicitations of Friends, and the tender Intreaties of an affectionate Wife,* that he would ſpare himſelf. *I take Notice, upon the Top of the firſt Page of the written Sermon, he dates it* September 2, *which left him but two Days to prepare, and make a Journey of about* 40 *Miles, to attend the Funeral at* Elizabeth-Town, *which was upon a Lord's-Day* September 4. *In all this Time, he had frequent Returns of Fever, even when he preached the Sermon, it was judged, he was fitter for a ſick Bed, than to have been in a Pulpit; but his great Reſpect for the Deceaſed, and his ardent Deſire to make Uſe of ſuch an Opportunity for attempting to do Good, when there was a vaſt Aſſembly convened, and many of the principal Gentlemen in the Province preſent, bore him on beyond what his Health would allow. It grie-*

ved

ved his Friends to behold the Languor of his Countenance, and observe the Failure of his harmonious Delivery, not having Strength for that clear Utterance, or Sprit, for that free, lively, and animated Addreſs, with which he uſed to entertain and charm an Audience. Notwithſtanding his Malady increaſed, he returned home for the laſt Time; ſoon grew much worſe, until his Diſorder terminated in a fixed Fever, ſeated upon his Nerves, and brought on the inexpreſſibly lamented Diſſolution of his much enfeebled Frame, September 24. Thus did this excellent Man tread the Steps of his divine Maſter, in going about doing Good; and willingly ſpent himſelf in Ways of Uſefulneſs. He finiſhed his Days, as he had led his Life, in a buſy Scene of moſt active Services for his God, his Country, the Churches, the College, and his Friends. I am quite unconcerned at the Redicule which Perſons of an indifferent unfeeling Turn of Mind, and of gay Spirits, may poſſibly be diſpoſed to throw out upon this artleſs Narrative of Events, which to them may appear trifling: Their Hearts have never felt the Shocks of Sorrow, or been made to bleed! To ſuch, whom Grief hath ſoften'd to Humanity, this penſive Story, with all its minute Detail of Particulars, may ſeem ſomewhat remarkable and affecting, nor indeed unworthy of a Place here, as it exibits the very peculiar Circumſtances in which the following Diſcourſe was produced, together with the concluding Acts of a Life unſpeakably dear to many Individuals, and in which the Public was greatly intereſted. The Reader will eaſily ſuppoſe, it was not poſſible there ſhould be the utmoſt Accuracy in a Performance thus haſtily effected under conſtant Illneſs. And as my much honoured Friend never had a Moment's Health afterwards, it has been unhappily denied the finiſhings of his maſterly Hand. Upon the firſt View of Manuſcript, I concluded, from the many Chaſms and broken Sentences which were obvious in ſeveral Parts of it, that its Imperfections were ſuch, it could not with tolerable Decency, be made to put on the Appearance of any

Thing

Thing which had its Derivation from President BURR. *But perusing it more carefully, I found the Character of his late* EXCELLENCY *drawn entire, the explanatory Part above half compleated, and but little wanting in the concluding Reflections; therefore as I had heard it preached, I consented, at the Instance of several Persons who had a great Value for both the Deceased, to revise, and fit it for the public View in the best Manner I was able. To what Purpose I have executed the Task assigned me, those who knew the Author's Manner of Writing, must judge; for my own Part, it would have been a much greater Pleasure to me, to have beheld the defective Parts filled up, and the whole published by a more judicious, correct, and elegant Pen, than I can make any Pretences to. The attentive Reader, I am very sure, cannot fail of remarking when he considers, how soon the Author was to be dismissed from all his own Employments, and discharged from the Trials of this Life, what an Air of Premonition respecting his own Lot, there appears in a Variety of Expressions throughout the Discourse. I have only to assure the Public, that the most shining of this Sort, were his own. While he was giving his last and dying Testimony for God and Religion, in a public Manner, to the World, and bewailing the Death of the chief Magistrate, or one of the principal Gods, he seems to have been preaching the funeral Sermon of the Father of the Sons of the Prophets, and the greatest Master in our* Israel. *If my Countrymen hearken to the last solemn Warning of this sagacious and faithful Watchman, I shall have Cause to bless God, I have been made an Instrument of putting it into their Hands. That a divine Blessing may attend it, upon the Heart and Life of every Reader, is the Prayer of One who accounts it a Favour he lived under the Administration of Governor* BELCHER, *and was admitted to the Friendship of Mr.* BURR.

C. Smith.

A

Funeral SERMON, &c.

DANIEL XII. 13.

But go thou thy Way till the End be; for thou ſhalt reſt, and ſtand in thy Lot, at the End of the Days.

WHAT I deſign from the Words, is,

I. To take Notice of the Character of the Perſon to whom they were ſpoken, and explain them as they were applied to him.

II. MAKE ſome Obſervations upon the Words thus explained.

III. CONCLUDE with an Improvement ſuitable to the preſent mournful Occaſion.

I AM in the firſt Place, *to take Notice of the Character of the Perſon to whom the Words of our Text were ſpoken, and explain them as they were applied to him.*

And here,

I. *THE Words were directed to that eminent Servant, and Prophet of the Lord*, DANIEL, who was carried Captive to *Babylon*, when he was very young, in the Reign of *Jehoiakim*, King of *Judah*. He was early choſen with his three Companions, to continue in *Nebuchadnezzar's* Court, where they were inſtructed in all the Knowledge

of the *Chaldeans*.—DANIEL ſoon gave ſuch Diſcoveries of an extraordinary Genius, and rare Qualifications, as diſtinguiſhed him above the Reſt, and raiſed him to Places of greateſt Power and Truſt in that widely extended Empire. And it was very remarkable, that he continued in high Favour at Court, under ſeveral ſucceeding Monarchs, viz. *Nebuchadnezzar*, *Evil-Merodach*, *Belſhazzar*, *Darius*, the *Mede*, and *Cyrus*, the *Perſian*: Theſe Princes loaded him with Honours, and truſted him with the moſt weighty Concerns of the State, notwithſtanding he oppoſed the corrupt idolatrous Religion eſtabliſhed by Law, refuſed to bow down to their Idols, and oppenly worſhipped and prayed to the God of *Iſrael*; tho he was ſtrictly commanded to pray to none other Deity, but the King himſelf, by a ſevere Edict, that was ſtupidly publiſhed, and as ſtupidly obey'd, by the Reſt of the People. DANIEL was full in the generous Principles of Religious Liberty, and well knew, that no Authority ſhort of Heaven, can bind the Conſciences of Men; and that a corrupt and falſe Religion, is never a Whit the truer, or better, for being eſtabliſhed by depraved and fallible Men.

WITHOUT taking Notice of him in his extraordinary Character as a Prophet, unto whom God gave much clearer Diſcoveries of his Deſigns, relating to the *World* and the *Church*, than to any of the other Prophets;—I would juſt remark on his Character,

1, *THAT he was truly and eminently pious*; he diſcovered, and recommended true Religion in the whole of his Conduct. He maintained a ſupream Regard to the bleſſed God, and ſtudied in all his Ways, to approve himſelf to the divine Acceptance: The Love and Fear of God, were the ruling Principles in his Heart, and they were ſo powerful, as not to be overcome by the Flatteries or Frowns of the World. He preſerved *Integrity*, and reſolutely maintained *Religion* in a moſt corrupt and wicked Time, and that in a Place where Vice prevailed, and rode triumphant, under the ſtrongeſt Temptations, to violate

late the *One*, and renounce the *Other*. The Favour and Friendſhip of his God, was what he valued, above the Favour of the whole World; and his Diſpleaſure he dreaded more, than Death itſelf. He was therefore ready to ſacrifice his Liberty, his Honour, and his Life, rather than the Peace of his Mind, and the Proſpect of being finally accepted by his Judge. With what undaunted Courage does he addreſs his royal Maſter: *Our God, whom we ſerve, is able to deliver us from the burning fiery Furnace; and he will deliver us out of thine Hand, O King: But if not, be it known unto thee, O King, that we will not ſerve thy Gods, nor worſhip the Golden Image which thou haſt ſet up.* * How noble and exalted a Character is this! eſpecially when preſerved in the Midſt of the Grandeur, Honours and Temptations of a corrupt Court. This, *My Brethren*, is the Honour which comes from God. How much greater and more illuſtrious than that which comes from Men!

2*d*, *HE was eminent for his Wiſdom and Knowledge*; not only that *which is from above, that is firſt pure, then peaceable, gentle, eaſy to be intreated* †; but he had a great Inſight into the Times and Seaſons; the Affairs of States and Kingdoms. Tho' *Babylon* at that Time, was the moſt remarkable Place for Learning in the World, and was full of wiſe Men; yet there was none among them comparable to DANIEL. For it is ſaid, *As for theſe four Children,*

* It is plain from the Quotation of this Paſſage, in ſuch a Connection, that the Author ſuppoſed, from DANIEL's known Character, as a determined Adherent to, and devout Worſhipper of the true God, that he would not fail of joining his illuſtrious Companions in their heroic Remonſtrance and Oppoſition againſt the prevailing Idolatry; which, to be ſure, is highly probable, and can hardly be doubted; tho' it be confeſſedly difficult to aſſign any ſatisfactory Reaſons for their being no Mention made of his Name throughout the whole of that memorable Tranſaction. However it be, this we know from his Conduct in ſimilar Inſtances, that in a Caſe ſo circumſtanced, his Sentiments and Behaviour would certainly have been of a Piece with theirs.

† JAMES iii. 17.

God gave them Knowledge and Skill, in all Learning and Wisdom, and DANIEL *had Understanding in all Visions and Dreams: And in all Matters of Wisdom and Understanding, that the King enquired of them, he found them ten Times better than all the Magicians and Astrologers that were in all his Realm* †. That the Wisdom of DANIEL was celebrated throughout those Countries, is evident from what God himself, by one of his Prophets, speaks ironically to a conceited proud Prince of *Tyrus*. *Behold, thou art wiser than* DANIEL; *there is no secret that they can hide from thee* ‖.

3d, *WE may remark his Love and Affection for his Country and People.* This he discovers by his fervent Supplications for their Welfare, and his ardent Addresses at the Throne of Grace, for their Deliverance out of Captivity. He is represented as one of those extraordinary Persons, who, by their Intercessions with God, might save them, if any Thing could. How importunately does he plead their Cause, in the 9th Chapter of this Book, when he *set his Face unto the Lord God, to seek by Prayer and Supplication, with Fasting and Sackcloth, and Ashes* *. He did not forget them in the Hurries and Grandeurs of his advanced Station; and no doubt used his Interest at the *Babylonish-Court* for their Release. It is truly noble and Praise-worthy for Men in high Posts to be animated with a Love to their Country, in Times of publick Calamity and Distress.

4th, *HE discovered great Integrity, and unspotted Fidelity, in the Discharge of his Duty as Statesman.* His being advanced to be Prime Minister, in so wicked and corrupt a Court, is a clear Proof of this. Nothing but an high Opinion of his extraordinary Abilities and undoubted Integrity, could have induced them to prefer, and employ a Man, whom they hated, and persecuted for his Religion. He was the first of the three Presidents that were set over the 120 Princes of the Provinces. They knew that a Man

† DANIEL i. 17 and 20. ‖ EZEK. XXVIII. 3. * EZEK. XIV. 14.

Man who feared God, and made Conſcience of all his Ways, might be depended upon. And how happy would it be for the World, if Men of this Character were always employed in the Courts of Princes!—But his Enemies gave the fulleſt Evidence of his being faithful to the utmoſt, by their malicious, tho' fruitleſs Attempts to find ſomething againſt him. *The Preſidents and Princes ſought to find Occaſion againſt* DANIEL, *concerning the Kingdom, but they could find none Occaſion nor Fault; foraſmuch as he was faithful, neither was there any Error or Fault found in him. Then ſaid theſe Men, we ſhall not find any Occaſion againſt this* DANIEL, *except we find it againſt him concerning the Law of his God* †. It is hard to ſay, whether their Malice or Weakneſs was the greater; that they ſhould try to fault, and find Occaſion againſt him, for that which was the greateſt Excellency, *viz.* A Reverence for, and ſtedfaſt Adherence to *the Law of his God.*

THIS leads me to open the Words as they were addreſſed to him.

BUT go thou thy Way, &c. This,

1. *SOME have thought is a Diſcharge from his prophetic Office.* As if the Lord had ſaid to him, "You "are anxious to know what will be the End of theſe "Things, and to have further Diſcoveries of the future "State of the Church, both as to its Trials and Proſperity. "But no further Viſions and Revelations are to be made "to you; but for the future they will be made "to other Prophets. *Go thou thy Way.*" However, it is by no Means probable, that God would deal thus with ſo faithful and eminent a Servant, as to diſmiſs him from his Office & Employment, before he left the World. I therefore,

2. *TAKE the Words to be a Diſmiſſion by Heaven, from the preſent World.* The Buſineſs and Employments, the Trials and Troubles of it, *q. d.* "as to the Times "and Seaſons of the Church, its future Trials and Tri-

"umphs;

† DANIEL vi. 4, 5.

"umphs; the Periods are fixed by unerring Wisdom. "They are sealed up and reserved in the Womb of divine "Providence, to be accomplished in their proper Time. "You must be content with the Discoveries you have al- "ready had;—you will not live to see the important "Events;—the Accomplishment of those interesting "Things you have propheſied of. And therefore, "you have no further Duty relating to Matters here "below, but are now dismissed from all your Em- "ployments in this State of Trial, and are called to a "State of Rest and Reward;—your Body shall rest in "the Grave until the Resurrection; and your Soul to be "joined to the *General Assembly of the first born, and the* "*Spirits of just Men made perfect*; there you will rest "till *Time shall be no more.* And *you shall stand in your* "*Lot at the End of the Days*, i. e. at the last great Day, "when God shall judge the World in Righteousness." The Righteous are represented as *standing in Judgment*, while the Wicked of all Ranks shall *hide themselves*, and flee for Shelter and Concealment, *to the Dens, and Rocks of the Mountains.* *Lot* signifies ones State or Condition of Life; and seems to be an Allusion to the Land of *Canaan*, where the Inheritances were divided by Lot, when the *Israelites* first entered, and took Possession of that Country; which was a Type of that better Country, the heavenly *Canaan*, where all the pious *Jews* expected a Lot or Portion; so that the Meaning is, that he should in the last Day be accepted by his Judge, and possess an Inheritance incorruptible, undefiled, and that fadeth not away. What confirms this Explanation, is the advanced Age of this eminent Prophet, DANIEL being then near an hundred Years old; —we hear no more of him after the *first Year of Cyrus.*

II. THIS brings me to make the following Observations.

1st ONE. *That Persons of the greatest Qualifications, and most eminent Usefulness, must be dismissed from their Stations and Employments here below, and have nothing more to do in them to the End of the World.* However im portant

important the Work may be; how well ſoever they may be qualified for it; or, howſoever neceſſary their Continuance may ſeem for the World of Mankind, *They muſt go their Way. Our Fathers, where are they? And the Prophets, do they live for ever* §? They have all finiſhed their Courſe, and are called from their Labours here, to more noble Employments above. We are appointed here by the great Captain of our Salvation, and muſt watch and labour until he comes and gives us a Diſmiſſion. He has aſſigned us our Work, and fixed our Station; and, according to the Time he has appointed, he ſays to one and another, *Go thy Way;—take thy Reſt;*— let others ſucceed, and take their Turn.

SOME are called off in the Midſt of their Days and Uſefulneſs; others, in a good old Age, having, like an Hireling, wrought out the whole Day. Of the latter Sort, were *Moſes*, *David* and *Daniel*; and of the former, I might mention *John* the *Baptiſt*, *Stephen*, the firſt Chriſtian Martyr, and others, who ſeem to have been bidden to *go their Way*, before the Work was done in which they were engaged.

WE may here offer a few Reaſons to ſolve the Difficulty that may ariſe in the Mind, at this Method of the divine Conduct.

1ſt REASON.

THE Good, as well as the Bad, the Greateſt, as well as the Meaneſt among Mankind, are all ſubject to the common Law of Mortality. It is appointed for all Men once to die †. This is the unalterable Condition of human Nature in its preſent fallen State; for as Sin is univerſal, ſo muſt Death neceſſarily be, becauſe *Death is the Wages of Sin* *. All of every Degree and Character, are *Duſt*, and muſt, without Fail, *return to Duſt* again. *There is no Man that hath Power over the Spirit, to retain the Spirit; neither hath he Power, in the Day of Death, and there is no Diſcharge in that War* ‡. Now, as this is the Lot to which

§ Zech. i. 5. † Heb. ix. 27. * Rom. vi. 23. ‡ Eccles viii. 8.

which all are ſubject, the Servants of God may, with higheſt Reaſon, leave it with him to determine, when the common Law of Mortality ſhall take Place upon them; it is fitting God ſhould appoint unto all, their Seaſon and Work; and continue them *in*, or diſmiſs them *from* their Labour, *when*, and after *what Manner* ſeemeth Good unto himſelf.

2*d* REASON.

THIS may be intended to ſhew us, that God can carry on his own Deſigns, in governing the World, without ſuch Inſtruments as we may be ready to think needful. The World is apt to run into two Extremes, in Regard to Perſons who have been employed in Affairs of great Weight and Importance; either on the one Hand to deſpiſe them, and ſet light by their real Worth; or on the other Hand to idolize and raiſe them above the Condition of mere Inſtruments, ſuppoſing that without them the grand Concerns they have had the Management of, muſt inevitably ſink, and go to Ruin. Now, when the latter is the Caſe, God is pleaſed ſometimes to ſay, by the Voice of his Providence, to ſuch Perſons as have been *thought of above*, what they ought, "*Go ye your Way*, I will teach the Children of "Men, that I am able to conduct the Affairs of my King-"dom, without the Aid of thoſe Inſtruments which they "have fondly imagined to be ſo neceſſary for the Purpo-"ſes of my Government." The Lord is jealous of his own Honour, and when by the Succeſs that has attended the Undertakings of eminent and uſeful Men, the Eyes of People are drawn off, and their Regards diverted from God himſelf; he ſees fit to grant them a *Quietus*, with this View, to vindicate his own Sufficiency, to manage and execute his Deſigns without them.

3*d* REASON.

GOD thus diſmiſſes thoſe Servants of his, whoſe Labours he has crowned with the greateſt Succeſs, that others may ſucceed them, whom he deſigns to raiſe up, qualify for, and employ in the ſame Service. It is eaſy to obſerve, how the

the Glory of God, and the Luſtre of his bleſſed Name, is conſpicuouſly manifeſted, by his diſtinguiſhing Numbers of Perſons with thoſe excellent Endowments which are requiſite for filling elevated Stations in Life; then bringing them upon the Stage, and giving them an Opportunity of diſplaying thoſe Qualifications, and improving thoſe Talents and Gifts wherewith he himſelf hath enriched them. It ſeemeth Good to the glorious God, to employ Numbers of Perſons in the ſame Service, by which Variety, he exhibits to the View of the World, the Riches of his own Fullneſs, whereby he is abundantly able to qualify and furniſh Inſtruments according as his own Work calls for them. Thus, when a celebrated *Moſes* dies, a pious, wiſe, and magnanimous *Joſhua* is raiſed up in his Place, and conducts the vaſt *Iſraelitiſh* Hoſt, into the promiſed Land. When *Daniel* is laid in Duſt, the Lord's People ſhall not want Prophets, *Haggai* and *Zechariah* are raiſed up to ſtand in his Stead.

4*th* REASON.

A farther Reaſon for this Meaſure in divine Providence, is the Kindneſs and Love which God hath to his People, in calling them from a State of of Affliction, to a State of Happineſs. Tho' their Labours may be needed by the World, and their Services be greatly miſſed, yet, as to their own particular, their Diſmiſſion will be highly advantageous. *St.* Paul *was willing rather to be abſent from the Body, and be preſent with the Lord*†. *He had a Deſire to depart, and be with Chriſt, which was far better than to live in the Fleſh* *. It would indeed be a moſt gloomy Conſideration, if the Lord's Servants had nothing to look for, but a perpetual Abode, amidſt the Labours, Sorrows and Temptations, of the preſent Life. But I ſhall anticipate a

2*d* OBS. I would make, which is, *That when God diſmiſſeth his People from their Employments here, he calls them to a State of Reſt in a better World.* They go their

† 2 Cor. v. 8. * Phil. i. 22, 23.

Way to a Land of Quietude, and perfect Tranquility. *For there remaineth a Reſt to the People of God*§. The Servants of the Lord, like *Lazarus*, here have *their evil Things*; but at Death, they ſhall receive their *good Things* in *Abraham*'s Boſom, in the Paradiſe of God. *Bleſſed are the Dead, which die in the Lord, from henceforth, yea ſaith the Spirit, that they may reſt from their Labours, and their Works do follow them* †. The Servants of the Lord having *Reſt*, implies a Freedom from all thoſe Things which have hitherto deprived them of it, and a being brought to the Enjoyment of that which will fully ſatisfy their Souls, and render them compleatly happy. Here, 1*ſt*, It implies a *Freedom from thoſe Things which have hitherto deprived them of Reſt*; a few of which may be hinted at. As, 1ſt, *They reſt from Sin, and all the Burthen and Perplexity which ariſes from it.* This often fills them with great Anxiety here, and makes them drag on their Lives heavily, with *Hands hung down*, and *feeble Knees*: It is indeed the grand Source of all the Trouble the People of God are exerciſed with; hereby they are forced to ſtruggle and fight, and to maintain an unremitting painful Warfare. Many Times when they *would doGood, Evil is preſent with them*, for whichReaſon they are obliged to Self-Denial and Mortification. Sin makes them cry out, *O wretched Men that we are, who ſhall deliver us from the Body of this Death*‡. Their Inn-Dwelling Corruptions cauſe them great *Heavineſs*, and *continual Sorrows of Heart; the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh, and theſe are contrary the one to the other, ſo that they cannot do the Things that they would* *. This is their ſad and diſtreſſing Caſe here; whereas in Heaven, *Sin*, that worſt of Evils, will be wholly done away; the leaſt Remainder of it will not be found in them; they will entirely put off the *old Man*, at Death, with all his *Affections* and *Luſts*. When they lay down theſe Tabernacles of Clay, their purified Spirits

§ Heb. iv 9. † Rev. xiv 13. ‡ Rom. vii 24. * Gal. v 17.

Spirits enter the Regions of Light without any corrupt Diſpoſitions, or the leaſt Inclination to Sin; neither will be found any more Place for Temptation.

2d, *THEY will reſt likewiſe from all the Croſſes, Diſappointments and Troubles of the World.* The *Saints*, even thoſe of the moſt dignified Character, and of the higheſt ſpiritual Attainments, are here ſubject to the like Sorrows and Diſtreſſes with others; ſimilar *Events happen to all.* Yea, God ſees fit ſometimes to prove his own Children, with peculiar Calamities, and they are almoſt ready in the Anguiſh of their Spirits, to adopt the Complaint of *Aſaph, Verily we have cleanſed our Hearts in vain, and waſhed our Hands in Innocency; for all the Day long have we been plagued and chaſtned every Morning* †. But when God gives them a Diſmiſſion from this World, a full Period will be put to all the ſad Scenes and trying Diſaſters of the Life that now is; no more diſmal Changes ſhall they be called to paſs thro'; their *Treaſure neither Moth nor Ruſt ſhall corrupt, nor Thieves break thro' and ſteal.* The City into which they ſhall be brought, hath unſhaken, everlaſting *Foundations, whoſe Builder and Maker is God.* There will be no diſappointed Hopes, no fruſtrate Purpoſes, no Blaſts of Fame or Falls from Honour; no piercing Bereavements, nor indeed any kind of grievous Tribulation. All will be ſtable Peace, and uniform Serenity, for the Enjoyments of that World are permanent, and for ever abiding.

3d, *THEY will alſo reſt from their Toil and Labour.* Tho' Heaven will not be without its proper Work; yet the Buſineſs and Employments of it, will be attended with no Manner of Wearineſs or Fatigue; whereas the Contrary is too often the Caſe with the beſt of Men when engaged in Services here, that are moſt pleaſing to their renewed, ſanctified Nature. Every Thing toilſome and laborious ſhall be quite done away; there the *Wicked ceaſe from troubling, and the Weary are at Reſt.*

† Pſalm. lxxiii. 13. 14.

2d, *THEIR Reſt ſhall likewiſe conſiſt in having the Deſires of their Souls fully ſatisfied.* What renders the Saints reſtleſs in the preſent World, is, that they come ſo far ſhort of the Glory of God, are ſo defective in their beſt Services; have no more Life, Vigour, and ſteady fervent Engagedneſs in the Ways of Godlineſs; that they know and enjoy no more of God, and live at ſuch a Diſtance from him; have no more Conformity to his holy Image; that they love him no more, and ſerve him no better: Theſe, and the like Things, render their Souls reſtleſs, and obſtruct their Happineſs. But when they have obtained Leave to go their *Way*, and *reſt till the End*, they ſhall be preſented Faultleſs before the Preſence of divine Glory. Their Natures ſhall be reſtored to perfect Rectitude, and refined to unſpotted Purity. They ſhall have a ſweet Complacency in themſelves, for a bliſsful Harmony ſhall reign within them. They ſhall be faſhioned after the Similitude of Chriſt, *by ſeeing him as he is*; the beatific Viſion of *Jehovah*, ſhall tranſport their Souls, and fill them with ineffable Extaſy; and they ſhall have perfect Satisfaction, when they *awake in the Likeneſs of God*, while nothing ſhall ever diſturb or interrupt; their perpetual Bleſſedneſs.

IMPROVEMENT.

THIS brings me to the mournful Occaſion of our convening together, which is to pay our laſt Reſpect to the Remains of our ever honoured and worthy GOVERNOR, whoſe funeral Obſequies we are now attending. It is not my Talent, and very far from my Inclination, to adorn the Sepulchers of the Dead with empty *Panegyricks*, which have no other Meaning, but to pleaſe Survivors. I know that Perſons void of all Merit, and even ſometimes ſuch as have been the *Peſts* and *Plagues* of the Earth, have been the Subjects of high Encomiums and laviſh Praiſes at their Death; which would almoſt tempt one, out of Modeſty, to ſay nothing on ſuch Occaſions. But to paſs over in Silence, true Merit, when rendered conſpicuous by the

Honours

Honours and Dignities of this World, would be Injuſtice to the Living, as ſuch Characters, when ſet in a fair Light, attract the *Eſteem*, and engage the *Imitation* of others. The great Diſadvantages in which I am called to officiate on this Occaſion, will prevent my doing Juſtice to the *Character* of our late excellent GOVERNOR. Yet I am perſuaded, what I ſhall ſay, will be allowed by all to be within the Bounds of Modeſty and Truth.

HE was deſcended from one of the moſt honourable Families in this Country. His Father was the famous ANDREW BELCHER, Eſq; one of his Majeſty's Council in the Province of *Maſſachuſetts-Bay*, juſtly eſteemed an Ornament and Bleſſing to his Country. He took peculiar Care about the Education of ſo promiſing a Son, upon whom the Hopes of his Family were fixed. He was early inſtructed in the learned *Languages*, and liberal *Arts* and *Sciences*, in which he made good Proficiency. While at *College*, by his open, free and pleaſant Converſation, joined with a manly and generous Conduct, he rendered himſelf agreeable to all his Acquaintance. After receiving the *Honours* of the *College*, and all the Advantages of Education, which his native Land afforded, he travelled abroad to furniſh himſelf with uſeful Obſervations on the various Characters, Cuſtoms and Manners of the World. Which Method of acquiring Knowledge, hath its peculiar *Advantages*, and peculiar *Temptations*; he wiſely improved the *former*, while he cautiouſly avoided the *latter*. He remarkably diſtinguiſhed himſelf from too many of the young Gentry of the preſent Age, (who return from their Travels, repleniſhed with the corrupt Principles, and Proficients in the ſcandalous Vices, and debauched Practices of the Places they have viſited) as he preſerved his Morals unſullied, and kept himſelf free from theſe Pollutions which ſo much abound in the gay World, whereby unexperienced Youth are often betrayed into Ruin; and even maintained a ſacred Regard to that *holy Religion* which he made an early profeſſion of.

THEIR

THESE excellent Endowments of the *Mind*, were set off, by a peculiar Beauty and Gracefulness of Person, in which he was excelled by no Man in his Day; tho' this was in a great Measure lost, when he came amongst us. There was a certain Dignity in his Mein, and Deportment, which commanded Respect. This, joined with the frank, open and generous Manner in which he treated his *Friends*, his polite and easy Behaviour towards *Strangers*, rendered him the Delight of the *One*, and the Admiration of the *Other*. The *Scholar*, the accomplished *Gentleman*, and the true *Christian*, were seldom ever more happily and thoroughly united, than in him; which could not fail of procuring him Esteem at home and abroad. He was received and treated in the most obliging respectful Manner, by the Princess *Sophia*, on whom the Hopes of the *British* Nation were then fixed, for the Preservation of the Protestant Succession. At his Departure, he was presented with a *Gold Medal*, as a Token of her peculiar Regard. There he first became acquainted with her worthy Son, the late excellent King GEORGE I. which laid the Foundation he afterwards had in his Royal Favour.

AFTER his Return from his Travels, he lived for some Time at *Boston*, in the Character of a Merchant, with great Reputation; was chosen one of his Majesty's Council; and thought by the General Assembly there, the fittest Person to represent the Province in their Difficulties, at the *British Court*. Soon after his Majesty *King George* IId. was pleased to appoint him to the Governments of *Massachusetts-Bay*, and *New-Hampshire*; over which he presided, with much Honour and great Acceptance, for many Years. While he maintained a religious Regard to his *Oath*, and the *Instructions* of his *Royal Master*, on the *one Hand*; he shewed a tender Regard to the Liberties of the People on the *other*. His noble generous Soul, disdained the sordid avaricious Methods of enriching themselves and Families, which *Governors* have too often taken at the Expence of their Master's Honour, and the true Interest of

of the People. His unſhaken Integrity and Uprightneſs, in all his Conduct, his Zeal for Juſtice, and Care to have it equally diſtributed, have rendered him the Admiration of the preſent, as they will of future Generations. The Proſpect of worldly Intereſt, earneſt Solicitations of Friends, or Fear of Loſs, ſeem to have had no Influence to move him from what appeared to be his Duty. Many Opportunities of enriching his Family, which the World would have called juſt, he religiouſly refuſed; leaſt receiving Favours, tho' not under a Notion of Bribes, even in a Way in which it was uſual for *Governors of Provinces* to receive them, might poſſibly influence him in any Part of his public Conduct. No Man was ever more thoroughly Proof againſt all Kinds of Corruption and Bribery. His ſteadily oppoſing a corrupt deſigning Party (tho' tempted by Proſpects of Gain to himſelf and Family) who were raiſing their Fortunes on the Ruins of the Province, by bringing in large Sums of *Paper Currency*, laid the Foundation of thoſe falſe and ill-natured Repreſentations, which were made againſt him at the *Britiſh Court*, and cauſed his Removal from thoſe Governments; ſo that it is hard to ſay, whether his *Advancement* to, or his *Removal* from them, was the greater Honour. Providence deſigned *Governor* BELCHER for more extenſive Uſefulneſs in another Province; for as ſoon as he had it in his Power to repreſent his Caſe to the Miniſtry at home, he was juſtified in every Part of his Conduct, and promiſed the firſt vacant Government in the *King's Gift*; which, happy for us, proved to be this.

WHEN he firſt arrived, he found the *Province* thrown into the utmoſt Confuſion, by Tumults, and riotous Diſorders, which had for ſome Time prevailed; theſe he laboured with his whole Power to prevent, and ſuppreſs. The above *Confuſions*, joined to the unhappy Controverſy between the *two Branches* of the *Legiſlature*, rendered the firſt Part of his Adminiſtration peculiarly difficult.

But

But by his ſteady, wiſe and prudent Meaſures, theſe Difficulties have been happily removed.

Tho' we have not been favoured with the Prime and Flower of *Governor* Belcher's Days, when he could have gone thro' the Fatigue and Burthens of his Station, with more Sprightlineſs and Activity; yet we have had the Advantage of the Experience, and Obſervation of his riper Years; when the Virtues which adorned his Life ſhone, tho' not with a ſparkling, yet with a ſteady and attracting Light. It has been ſurprizing to many of his Acquaintance, that he could apply himſelf to the Duties of his high Poſt, with ſo much Aſſiduity and Diligence, and go thro' Buſineſs with ſo much Diſpatch, under the many growing Infirmities of his advanced Age; as alſo that he has conducted the *Affairs of Government* ſo well, ſince the publick Calamities of the Land have rendered them ſo peculiarly difficult and perplexing.

The Intereſt of the Province has always lain near his *Exellency*'s Heart, which he ſtedfaſtly purſued, with unwearied Pains, and diſintereſted Views. His Ears were always open to real Grievances. The Cauſe of the Poor the Widow, and the Fatherleſs, as well as the Rich and Great, was by him favourably heard, and the Wrongs of all readily and impartially redreſſed; and I doubt not, the *Bleſſing of many ready to periſh, have come upon him.* He endeavoured to diſtinguiſh and promote Men of Merit and Worth, without Partiality; and indeed, was a *Miniſter of God,* for *Good* unto his People. *A Terror to evil Doers, and a Praiſe to thoſe that did well.*

Nor ſhould I paſs over in Silence, what will diſtinguiſh *Governor* Belcher's Adminiſtration, not only in the preſent, but I truſt, in all ſucceeding Ages. I mean his being the Founder and Promoter, the chief Patron and Benefactor of the College of *New-Jerſey*; an *Inſtitution,* calculated to promote the important Intereſts of Religion, Liberty and Learning. He lived to ſee his generous Deſigns of doing Good in this Reſpect, have ſomething of

their

their desired Effect. But how far the *College* is like to answer the Ends of its first Institution, and what are the Advantages derived from it, both to Church and Commonwealth, I would chuse should be said by others, and had rather leave for Time to declare.

AND if we should now view him in the *Religious*, as we have in the *Civil Life*, he will shine with more distinguishing Brightness. True Religion is the more amiable and excellent in Persons of high Station, not only because it is so *rare*, but because their *Examples* have a commanding Influence, and the World around them are engaged to follow their Steps. When the Graces of the Christian Life, are connected with the Lustre of earthly Dignity and Power, they constitute a most lively Character, and such Persons become *Ornaments* and *Blessings* to the Age in which they live.

THIS was eminently the Case with our *worthy departed Friend*; his distinguishing and unaffected Piety, spread a Glory over all his other Endowments, and rendered him a peculiar Blessing to the World. It was evident his Religion was not a meer nominal, formal Thing, which he received from Tradition, or professed in bare Conformity to the Country where he lived; but real and genuine, such as commanded his *Heart*, and governed his *Life*. He had such clear Views of the glorious Majesty, and Holiness of God; the Strictness and Purity of the divine Law; his own Vileness and Unworthiness; as made him disclaim all Dependance on his own Righteousness, and lay the whole Stress of his Salvation on the Merits and Righteousness of the Lord Jesus Christ, who appeared in his Eyes an All-sufficient, suitable, and glorious Saviour, to whom he continually repaired, as the *only Refuge set before him*. He would express in the humblest Strain, the Sense he had of his own Meanness, and the high, exalted Thoughts he had of the rich, free, and glorious Grace offered in the Gospel to Sinners. His *Faith worked by Love*, and produced the genuine Fruits of universal Obedience; discovered itself in a Life of Piety and Devotion toward God;

Justice, Truth and Kindness toward Men; Meekness, Humility and Chastity in himself. He greatly prized, and diligently searched the *sacred Oracles*, felt the Truth, saw the Excellency and Importance of what God had revealed therein. These he made *the Man of his Counsel*, the only unerring Rule of Doctrine and Worship. By his sacred Regard to the *Lord's-Day*, his steady and conscientious Attendance on all the publick *Ordinances* of his House; he has left a noble Example, worthy the Imitation of all Rulers in a Christian Land. He resolved, with that pious Governor *Nehemiah*, that he would not forsake the *House of God*, so long as he lived; and with the Psalmist, *desired one Thing of the Lord*, which he continued to request, *that he might dwell in the House of God all his Days*. This Practice he continued, even when his great Weakness of Body, and growing Infirmities, would have been thought by every Body, a sufficient Excuse for his Absence.

He was truly exemplary in his Family, *reading* the *Scriptures*, and *praying* with them as long as his Health and Strength would possibly admit. And how conscientiously he has maintained devout Intercourse with Heaven, in his secret Retirements; how carefully he has daily redeemed Time from the Hurries of Business and Company, for the important Concerns of another World; and how devoutly he has spent such Seasons, will appear, when his heavenly Father, who saw him in secret, will reward him openly. In a Word, *whatsoever Things were true, whatsoever Things were honest, whatsoever Things were just, whatsoever Things were pure, whatsoever Things were lovely, whatsoever Things were of good Report; if there was any Virtue, and if there was any Praise, he thought on these Things*. Phil. vi. 3.

Tho' he was very far from having any Thing affected or ostentatious in his Religion, yet he was not ashamed to profess and practise it, in the open View of a corrupt and degenerate Age, when Religion has been treated with great

great Contempt, and a Perſon who had any real Regard to it, would hazard his Reputation; but he reſolutely maintained a ſacred Regard to our holy Religion, in the Midſt of all the *Inſults* and *Scoffs* from *Infidelity* on the one *Hand*, and the *Allurements* of the *faſhionable Vices* of the Times, on the *other*. He was *not aſhamed of the Goſpel of Chriſt*, which he knew to be the *Power of God* for the *Salvation* of immortal Souls. The Welfare of *Zion* lay near his Heart, and he long'd for the *Proſperity* of *Jeruſalem*. It gave him ſenſible Joy when ever he heard the Intereſt of the Redeemer's Kingdom was advanced.

IN his declining Days, he ſeemed to ripen faſt for the heavenly State; had his Converſation much in Heaven, and would frequently ſpeak of the Things of another World, as Things that were quite familiar to him; his Letters to his Chriſtian Friends breathed the ſame excellent and pious Spirit.

HIS approaching Diſſolution he kept daily in View, lived in a continual Expectation of it, and would often expreſs his Deſires, that it might be haſtened. It hath pleaſed his bleſſed Maſter, the laſt Week (after a tedious Illneſs) to diſmiſs him from his Employments, Labours and Trials here, and call him to that *Reſt which remains for the People of God*; for we doubt not, at the *End of the Days*, he will ſtand before his Judge with *exceeding Joy*, and be received with a, *Come you bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* Matth. xxv. 34.

THE Subject and ſolemn Occaſion, would furniſh me with various uſeful Reflections, which might properly enough be enlarged upon; but I ſhall content myſelf with touching on two or three.

1ſt, *IF the Servants of God are diſmiſſed by him, none of them die too ſoon or too late.* He that has aſſigned them their Work and Employment, has fixed the Time of their Diſmiſſion. Indeed, to us it may appear to ſoon; for the

Death of eminently useful Men, is a great publick Loss; we may much need their Service, their Wisdom and Fidelity; their Zeal for God, and their Country's Good. But their Work is done, their Business in Life accomplished, and they have finished their Course. The Time and Manner of their Departure, infinite Wisdom hath appointed, *for there is not a Sparrow that falls to the Ground, but it is by the Will of our heavenly Father.* And tho' we may greatly regret, and it is right we should, the Removal of such as God hath made distinguished, extensive Blessings in the World; yet, for our Support and Encouragement, we should consider, that *the Lord's Hand is not shortned. The Residue of the Spirit is with him,* who made them useful in their Day, and he can raise up others in their Room, who shall like them, serve their Generation faithfully by the Will of God.

2d, *WHAT Comfort may we well take in the Death of our worthy Friends, who have been distinguished by Faithfulness to God, and Usefulness to their Fellow-men.* They are released from their Burthens and Sorrows, delivered from all their bodily Infirmities; for all Pain is done away at Death, and *all Tears shall be wiped from their Eyes in* Heaven. They are called from the Labours and Trials of this Life, to the more noble Employments of the heavenly State. This may particularly serve as Matter of Consolation, in the Decease of that most *worthy Person,* to whose Memory I have been endeavouring to offer some small Tribute of Honour. We have Reason to bless God, who has continued him so long, and lengthened out his Usefulness to a good old Age; that he has made him so great an Ornament and Blessing to *Church* and *State;* and crowned even the Close of his Days, with the Honour of doing Good, and being serviceable in the World. Yet, all who have the Welfare of their Country, the Cause of Virtue, and the Interest of Religion at Heart, can't but be deeply affected at the Departure of so great and good a Man. May God sanctify this mourn-

ful

ful Diſpenſation to the Province in general! And eſpecially may all who are more nearly concerned, have Grace to make a right Improvement of ſuch a grievous Stroke.

3d, *HOW much does it concern us all, to take ſuch a wiſe Notice of the public Dealings of God, as that we may be excited to a faithful and diligent Diſcharge of the Duties of our reſpective Stations, and ſo be prepared for a Diſmiſſion from our Employments here, whenever the Lord ſhall ſee fit to give it.*

Too many act as if they thought they were only born for themſelves, had a Right to employ their whole Time meerly to ſerve their own Purpoſes, and were under no Obligations to expend any Part of it in ſerving God or their Generation. When this is the prevailing Spirit, it is a dark Symptom, on a Nation or Land, and is a ſad Preſage of approaching Ruin. O let us rouſe from our Supineneſs, in what relates to the important Intereſts of God and our Country! Let us be fired with a noble Ambition of doing ſomething great and worthy in our Day! What celebrated Inſtances have we delivered down to us in Hiſtory, of the Public-Spiritedneſs of the ancient *Greeks* and *Romans?* Theſe renowned Worthies thought nothing they could poſſibly do, too much for the common Good; and even vied with one another, who ſhould do moſt for their Country. Should it not ſhame us, who have much nobler and more exalted Principles, taught us in the Religion of Jeſus, that we fall ſo far ſhort of thoſe great and generous Spirits among the Heathen, in all the patriot Virtues? What have we done, that is worthy to be mentioned, with the diſintereſted glorious Deeds of many, whoſe Names ſhine with illuſtrious Honour in the Records of Antiquity? What uſe have we made of the various Talents God hath intruſted us with? Hath Church or Common-wealth been much benefited by the manifold Gifts the Lord hath beſtowed upon us? O let us labour to get rid of a mean, narrow, ſelfiſh Spirit; and ſtrive to

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have our Views and Hearts enlarged in the Ways of doing Good in the World, according to our several Callings and Opportunities.

CONSIDER, *My Friends*, how loudly we are called upon to Activity and Diligence in this Day. It is a Time of great public Calamity and Distress; the Cloud gathers thick, and darkens over us. The News of our Misfortunes, like *Job*'s Messengers, follow at the Heels of each other; and what is yet to come, I am sure we have Reason to be greatly afraid. Alas! how is our *Nation* and *Land*, filled with Sin! Our abounding Iniquities, and Heaven-daring Abominations, do, as it were challenge the Almighty to vindicate the Honour of his affronted Majesty. We are engaged in a War with a politic, bold and enterprizing Enemy, who have found Means to frustrate our high-raised Expectations, and to baffle us in our most important Undertakings. Our Counsels and Schemes Heaven seems to have turned into Foolishness; our vain Boastings have been repeatedly blasted; all our Designs against the Enemy strangely dashed; Shame and Confusion have been thrown upon us. We may well therefore tremble at what is like to be the final Issue, of so many disastrous Events, especially if Matters proceed with us as they have done ever since the Commencement of the present War.

ALLOW me therefore to say at such a *Season* as this, that it greatly concerns us all in *public Places* of *Power* and *Trust*, of the *civil and sacred Order*, to exert ourselves in bringing about a thorough Reformation of those Evils which are the procuring Cause of our present Miseries; and to animate all around us, to a vigorous Defence of our *bleeding Country*. The Displeasure of Heaven hath been in numerous Instances testified against us, and we have many Ways felt the Rebukes of an angry God. We may pretend to find the Cause of these Calamities in the *Weakness* of one, *Cowardice* of another, and *Treachery* of a third; but the Hand of God is over-looked.

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He is openly and publickly affronted; his Name prophaned in the moſt atheiſtical Manner; his Laws violated; his Authority deſpiſed, the glorious Goſpel of Chriſt ſlighted, and all the loud Calls of his Word and Providence diſregarded. Such kind of Vices and Debaucheries become faſhionable and common among us, as not only enkindle the Anger of Heaven, but ſap the very Foundation of civil Society. At ſuch a Time, we ſhould diligently exert ourſelves for a general publick Reformation. If Men of Influence and Authority would appear in ſo good a Cauſe, what bleſſed Effects might it have! At the ſame Time we are endeavouring to remove the Cauſe of the divine Diſpleaſure, we ſhould do our utmoſt to ſtir up all around us, to a vigorous Defence of our ſinking Land. All that is dear to us as *Engliſhmen* and Chriſtians not only lies at Stake, but ſeems on the Brink of being irrecoverably loſt. And for us at this Time, to do as we have done Things, by little and little, is a ſure Way to periſh by little and little. If the Provinces at laſt, would harmoniouſly unite, and make a thorough vigorous Attempt, for repairing our Loſſes, and bringing our Enemies to honourable Terms of Peace; and go forth, not in our Strength, but in the Name of the Lord of Hoſts; there is yet Ground to hope we might again ſit quietly under our Vine and Fig-Tree, and eat the Good of the Land. Which may God of his infinite Mercy grant, thro' Chriſt our Lord, AMEN.

F I N I S.

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